shall appear as darkness—as when the eye gazes long on the sun, he becomes shorn of his greatness and grandeur, and is seen a blank and uninteresting surface.

Such must be the fruitless issue of all attempts to create spiritual affection to a spiritual God. The man may say, Let there be light; but no light will arise. The result will be the same, should the experimenter attempt the performance of any of the specific duties which he owes to God. But if not convinced, let him make the effort in the spirit of Luther, and the failure will tend to give him a deeper sense of the ungodliness of his heart. Let him resolve to repent of his transgressions: for this purpose he would call up his sins; alas! it is only to find the treacherous memory dwelling rather on the good qualities that are supposed to make amends for them, or fixing on the pleasures which the sins have conveyed, and so tempting him anew to the commission of them. Or let him resolve to pray, as is his duty; he will find, that even while the words proceed from his lips, the heart is blank and void; that there is the attitude without the feeling of reverence—the prostration of the body without the humiliation of the soul. He may bring the sacrifice to the altar, as the priests of Baal did on Mount Carmel; but, apart from the opening of heaven to let down an influence, he will be as little capable of kindling it, as the priests referred to by cutting their bodies could bring down fire, which at once descended to the prayer of Elijah.

Such considerations as these should show, that as spiritual dispositions do not spring up spontaneously in the breast, so neither can they be forced. And if they refuse to give their momentary attendance when called, what reason have we to think that they will abide ? And yet it is required, not only that we entertain them at certain times, as when a present object calls them forth, as when in a temple of God, and listening to a discourse on an

exciting topic, or to music which causes our feelings to rise or fall with its notes, but that they be cherished habitually, and become the guiding principles of the life. Let it be supposed, for the sake of argument, that our experimenter has raised a momentary love to God by the force of native resolution; or, what may very possibly be, that he is temporarily under the influence of high religious emotion. The question now is, Will these feelings continue ? If it be difficult; to kindle the spark,